

9989
REMARKS
UPON A
SERMON

Preached on WHITSUNDAY, 1771,
In the Church of the Holy Trinity,
in Kingston-upon-Hull.

By the Rev. R. WEBSTER.

By J. KERSHAW. *Mibi JESU Omnia* *R*

*An ignoratis vos quod corpus vestrum templum est
Spiritus sancti qui habitat in vobis, quem accepistis a Deo,
et non estis vestri ipsorum? Empli enim estis pretio.
Sitis igitur glorificantes Deum in Corpore vestro et in
Spiritu vestro, quæ sunt Dei. Tremel. Version; Syriac.
1 Cor. vi. 19. 20.*

*Qui non delinquit, decet Audacem esse,
et confidenter pro se, et proterve loqui. Plaut.*

HULL: Printed by J. FERRABY, in the *Butchery*,
M,DCC,LXXI.

RESEARCH

UPON A

SERIALS

Reached on Wednesday, 17th

In the Church of the Holy Trinity
in Kingston-upon-Hull.

By the



W. H. STANLEY, M.A., F.R.S.

At the time of the publication of this volume, the
British Museum had not yet received the
manuscript of the 'History of the
County of York' by John
Gough, which was
deposited in the
British Museum
in 1831.

Printed by J. H. Sturges, 15, Abchurch Lane, London, E.C. 4.

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To the PUBLIC.

AS the Sermon before us was referred by it's Author to your Judgment by way of appeal; so it is reasonable these *Remarks* upon it should be referred to the same Tribunal. Doctrines purely of a religious Nature, ought only to be tryed by the Scripture Canon: As they agree or disagree with it; they ought to be received or rejected.

I submit the following Remarks to their sole Arbitration and Decision, by which I desire they may stand or fall.

As touching our Conduct, Truth and matter of Fact attended with christian Candour, should always regulate our censures: Ever remembering, that, with what judgment we judge, we shall be judged, and with what measure we mete, it shall be measured to us again *.

The only design of the following Pages is to rescue injured innocence, — scatter the Clouds with which Truth has been artfully enveloped, — to unmask some pernicious Errors; and shew them in their native sable Dress.

Free from the venom of personal Resentment, from the gall of malice and envy, yet animated with the love of innocence and truth, I have endeavoured to vindicate them from the sneers and malevolence, which ignorance and prejudice had cast upon them.

To the best of my knowledge I have not misrepresented the Author's sentiments, at the same time I have freely given my own; I am far from pretending infallibility; — *humanum est errare*; yet am not conscious of advancing any errors: Should any think otherwise, and

make a reply, offer your Proofs for what you advance, write in the temper of a Gentleman and Christian, and it will meet with proper attention, from your humble Servant, and a well-wisher to Peace and Truth,

J. K.

Hull, June 12th, 1771.

P. S. It may not be improper to add here, that, as the Rev. Author informs us he published his Sermon in his "own Vindication", from the "scurrilous invectives" of those who found their "favourite Doctrines attacked in it"; So the Author of these Remarks begs leave to observe, that "scurrilous invectives" are a sort of Weapons he never makes use of; *Argument* not *invective* weighing with him. And that if any such conduct was used towards him, it was wholly unknown to the Author, as was even the Sermon itself, till the Town rung with the dissonant sounds of approbation and condemnation. However, after making its appearance in print, he conscientiously thought it required a serious Answer. And tho' confined by weakness and a bad state of health at present, insomuch that writing was no easy Task to me; yet depending upon Providence, unknown to any one I undertook the performance before you, and such as it is, I heartily recommend it to the blessing of Heaven, and the Readers perusal. Attend to the Arguments and the Proofs that support them; if you find them of the least real service, be thankful to the giver of every good Gift;—But should any thing be found in it truly blame worthy, let not Religion, let not Truth, let not any Man's Character suffer, except my own, as being the sole Author.

Rev.

Rev. Sir,

WHEN perusing the Sermon you lately published, I could not forbear remarking some degree of impropriety, as I thought, 1. Between the *occasion* and the *subject* of your Discourse. As to the former, you know it was the anniversary Festival kept in commemoration of the descent of the Holy Ghost upon the christian Church: But what connexion there was between the subject and the Day, is not easy to discover, except by way of *Antithesis*.

In a Church dedicated to the Holy Trinity,—on a Day dedicated to commemorate the descent of the third Person of that blessed Trinity,—what do we hear? the Deity, the personality, the Office of the Holy Spirit explained, proved, defended, &c? sorry I am to hear, to see it, his “supernatural influences”, his divine inspirations*, are denied to be absolutely necessary to prepare us for Heaven, pag. 12, 20, or which is the same thing, to keep us out of Hell! Is this be true, Scripture! Creeds! Articles! Homilies! Liturgies! how have you imposed upon us, how have you misguided us! But

2. Was there no impropriety between the *solemnity* of the Season, and the *levity* of your Discourse? The former, none will deny, who are acquainted with, and pay any regard to Antiquity: Being one of their most venerable Seasons for baptising the Catecumens, and admitting them amongst the faithful: But who can discern a vein of gravity and seriousness, running thro’ the body of your Sermon, consistent with your Character, Subject, Season, Place, and Audience? But

Whatever improprieties might be found upon these and the like occasions, there are greater objections still

* N. B. I always quote the Sermon with two inverted Commas.

behind : I can find little of either Truth or Argument in what you advance ; and what is none of its least defects, whatever you have advanced you seldom have took any care to prove : Rhetorical flourishes supplying the place of solid Argument. This, in part, is obvious to any Reader, but I doubt not to make it plain to every one. But this being the case, a formal argumentative Answer must be attended with some difficulty, I therefore chuse rather to send you the following *Remarks*.

The first or rather third Page of your Performance shall pass with few Strictures : It seems to recommend those most eminent christian Tempers of Candour, Meekness, Moderation, &c. which enter the Essence, and ornament the Professors of real Christianity. Yet still, even here itself there possibly may be some danger ; lest in religious matters of the utmost moment, those excellent Virtues when directed with prudence and judgment, should, if attended with pusillanimity or even mistake, melt into a sinful softness or betray us into criminal compliances, dangerous to the Souls of People, yet under the specious pretences of Charity and Benevolence.

Thus for instance, a Minister of the Gospel, whose Duty and Office lead him to set the way of Life and the way of Death, Blessing and Cursing *a* before his People ; he mounts the Rostrum before a promiscuous multitude : Charity and tact constrain him to hope there are some gracious God-fearing People among them ; but certain facts under the cognizance of his eyes and ears inform him, that the greatest part, perhaps, are dead in Trespasses and Sins *b*, or at best have but a Name to live while they are dead *c*, or this the tenour of their temper and conduct gives sufficient Evidence : Now what shall

a Deut. xxxii. 19. *b* Eph. ii. 1. Col. iii. 13. *c* Rev. iii. 1.

he do to save those lost Sheep; to apprize them of their danger, and excite them to repentance? shall he cry peace, peace, and daub up the Wall with untempered Mortar *d*? what kind of charity or candour would this be? They are asleep in Sin——danger, yea damnation is at hand——is it not his duty to awaken them if he can? But if he be afraid of alarming their fears,——of throwing their guilty Consciences into convulsions,——and hush them up soothing them in their Sin and Danger, for fear of “dealing out Damnation in the House of God” as you term it, or in other Words crying out in Christ’s name, except ye repent, you must all perish &c. Would such a Conduct be laudable? surely no. It would be cruelty in the highest degree. Search the Scriptures, they every where, in the plainest manner, warn the Wicked of their danger. “A gentle process” is seldom used with such. On the other hand “Threats and Anathemas” of the most terrible kinds are every where thundered out against them. Go to mount *Ebal*, lend your ears to the awful Comminations issued out against all sorts of Sinners *f*; be not afraid of “a Pandora’s Box or pestilential Vapours”, the obduracy of Sinners require such treatment, and all often too little to rouse their supineness.

On the other hand, it is true, “a gentle Process” is ever followed in Scripture with truly Repenting Sinners. Not only *St. Paul*, but all the inspired Penmen in general, endeavour to comfort them that mourn in Zion. *g*. Indeed a broken and contrite Heart *b*, stands in need of healing; when the wound bleeds, the Balm of Gilead must and ought to be applied. But the misfortune is,

d Ezek. xiii. 10. *e* Luk. xiii. 3, 5. *f* Deut. xxvii. 13, ad ult. *g* Isa. lxiii. 2. 3. *b* Psa. li. 17. *i* Jer. viii. 32.

there are few I doubt, even very few in comparison, who feel their spiritual diseases. Are not our Churches, Chapels, Streets, Houses, filled with unrelenting Sinners? Are all really good who appear such on the Sabbath? It would be well for Religion if it was so. But alas! I fear these words are still true, strait is the gate and narrow is the way that leadeth unto Life, and few there be that find it; but wide is the gate and broad is the way that leads to Destruction, and many there be that go in thereat *k*. Ought not every Gospel Minister then, with all plainness of Speech, to warn such wanderers of their danger, to shew them that such a Conduct is *the way to Hell*, and goeth *down to the Chambers of Death* *l*? Who, that has any love for Souls, can possibly be angry with any that do? But to proceed.

You begin by informing us, page 4, "that insatiation and phrenzy have ever been in fashion". In fashion! among what sorts of People, pray Sir? The Rich and Honourable usually govern the fashion——But the Poor rather are celebrated for religious Phrenzy. But what do you mean by the terms? I suppose what you elsewhere call "propitious Smiles, extatic Breathings, "supernatural Influences, Inspiration," &c. &c. I am inclined to think these are the same things that are otherwise termed, the *Love of God shed abroad in our Hearts* by the Holy Ghost given unto us *m*: Joy *unspeakable* and full of Glory *n*: Peace and Joy in the Holy Ghost *o*. Suppose a Person in these Days was to tell you, that he *feels* these things in his Heart, and that the Spirit of God bears witness with his Spirit that he is a Child of God *p*; if you could not blame his Conduct in any

k Math. vii. 13, 14. *l* Prov. vii. 27. *m* Rom. v. 5. *n* 1 Pet. i. 8.
o Rom. xiv. 17. *p* Rom. viii. 16.

thing, would you not his Confession in this thing? Would you not set a stigma upon him, and brand him for an Enthusiast &c. ? If not, possibly I have mistook your meaning, tho' I cannot find that you have otherwise explained it; but if I am right, I would appeal to sober sense and calm reason that believes the Scripture, if such inspiration be either *unscriptural*, or incompatible with Christian rational Experience. Once more,

You own you are "unable to discover the secrets of the Heart," and consequently to determine whether Enthusiasm or Hypocrisy predominate under the mask of Religion" or no: it must be owned that this is a true confession: and had you observed it, how much pains had you spared both your Readers and me! for, in fact, is not one half of your Sermon employed in determinations that only can possibly fall within the bounds of that "Province to determine?" How you came therefore to act so much within the precincts of a "Province," which you confess, you had nothing to do with, is something really astonishing! However, that the Reader may see that I have not asserted this without any Shadow of Reason, I shall present him with a brief Abridgement of some of your actions within the bounds of this Province, which, I doubt not, will sufficiently evidence the authority you have taken therein.

And thus you begin, page 4. "The Innovators of Religion in these Days strangely distort her Features and blacken her Complexion: and instead of cementing disunite the Bond of Christian concord;—instead of improving the Mind with useful knowledge, perplex and bewilder it;—representing Christianity in the colours of the most cruel and implacable Tyrant;—instead of letting their Moderation, Meekness and Modesty, cause their Superciliousness, Pride, and Self-sufficiency to be known unto all Men." Page

§ To " gain them a peculiar attention, as well as pro-
 " cure them the flattering Incense of popular Applause,
 " —they resolutely determine that Religion shall no
 " more appear in—the Garb her glorious Founder
 " dressed her": they " dress her in a modern Stile
 " quite to the taste of their *deluded admirers*: yes, in
 " spite of meekness she must appear unmerciful, (page
 " 6), implacable, devilish,—in the dress of an infernal
 " Fury." And thus ornamented, " she is more alarm-
 " ing, and it is the Alarm that gains them their dear
 " popularity, if not something more substantial.—They
 " break down every fence of Candour and Moderation
 " —make no scruple of turning the most obvious Pas-
 " sage of Scripture—with such violence, that it appears
 " most intricate," at the same time " have the Modesty
 " to declare they are going to *elucidate* a point of Doc-
 " trine." " It is possible this may be the *great Mystery*,
 " to hold forth with a whining Tone, and an ostenta-
 " tious Fervency, may be the *grand Requisites* that ac-
 " complish and *Deify* our modern Declaimers." Page 7.
 " The Self-confident Men of this generation, out of a
 " most singular Regard to Piety, have entirely kicked
 " (Morality) out of the Scale of Religion.—Verily the
 " SUBJECT MATTER of their declamation has a
 " wonderful tendency to convince the most obdurate
 " Heart, that this said Morality has nothing to do in the
 " affairs of Religion, nor is any way conducive to Man's
 " future Felicity.—To be enrobed with Meekness,
 " Humility, and Charity, is meer Stuff.—Page 8. Like
 " the Demoniac in the Gospel, they break the Chains
 " of every Evangelic, every god-like Virtue, to support
 " the unaccountable Fabric of their darling Hypothesis:
 " and what appears not a little inhuman in them, con-
 " sign whole Legions of Mortals, who are unhappily
 " without the Pale of Enthusiasm, to the deepest Pit of
 " " infernal

“ infernal Torment, with as much seeming Complacency as a charitable Man administers Food to the hungry, or Clothing to the naked.” Page 10. “ These anticipating Heralds of Torment—are resolutely determined to be guided by no such benevolent a Pattern,” as that of Jesus. “ Believe me, they disdain to wield any Weapon but that of eternal Fire, and eternal Horror.”

From this brief abridgement, the *candid* Reader will easily perceive the Authority our Author hath exercised in a Province, which he owns himself, he had nothing to do with, namely, that of determining “ whether Enthusiasm or Hypocrisy predominate under the mask of Religion” among those he opposes.

However, there is one thing that gives me some Pain, and it is this, that our Author intimates he has Apostolical authority for what he has said, (which the *unwary* Reader may possibly believe to be true,) and that “ *Thus much*” he might “ venture to assert without going beyond the Prescription of our Apostle.” Page 4.

It may not therefore perhaps be amiss, 1. To take a short survey of the Prescription of our Apostle; and 2. Make a few Remarks upon what he has made a “ venture to assert,” which he judged within the bounds of his “ Province to determine.” And 1. The Prescription of our Apostle in short is this: *Let your Moderation be known unto all Men.* Now it is easy to observe, how in one respect our Author hath just hit upon the limits of his Text, for, be it *Moderation*, or something else, he has took care to let it be *known unto all Men* by publishing his Sermon to the World. But then, the *subject matter*, or what he was to *make known*, will require a little more consideration. Our translation calls it *Moderation*. And our Author informs us that the “ learned Expositors, tell us it denotes Candour and Meekness; Modesty and

"Humanity," and himself hath added "*Charity* to the amiable Catalogue." To all this I cordially subscribe; and permit me to add Mercy, Equity, and even *forgiveness*, or a *gracious forgiving Temper*, may all be included within the bounds of our Apostles prescription*. The Apostolical prescription then amounts to this, Let your Moderation, Candour, Meekness, Modesty, Humanity, Charity, Equity, Mercy, and a gracious forgiving Temper, &c. be known unto all Men. Having thus briefly dismissed the first point, let us proceed to the second. But here I would just beg leave to observe, 1. That to reconcile the Apostles Prescription with that part of the Comment of our Author already presented you, requires much greater Abilities than *mine*. 2. As I must leave that therefore for himself to do, so I shall equally pass over in solemn Silence, not a few of those little Specimens of our Author's Moderation which the foregoing List does abundantly afford.

Not that I think any of them in themselves the least unanswerable, but to spare Time, and for fear of offending against the wise Man's advise *g*, at the same time, whatever is most material in my judgment, I may possibly *Remark*.

To proceed then, "The Innovators of Religion in these Days strangely blacken her Complexion—representing Christianity in the colours of the most

* The Greek Word here rendered Moderation abounds with meaning. Significat eum qui aequitatem stricto juri praestet. Arist. Eth. Lib. 5. Cap. 10. The Septuagint translates the Heb. *Chanan*, and *Salach* by this Word. *Salach* signifies propitius fuit, condonavit, remisit debitum, &c. It properly signifies to *spare* and *pardon* of *mercy* *Grace* and *Mercy*. And to the same meaning both the Syriac and Arabic always translate it, *Manluetudo vestra*, &c. *Chanan* signifies *Miseratus*, *gratificatus*, *condoluit*, *compassus fuit*, &c. &c. And all this *exclusive* of any *cause*, *price*, *worth*, or *deserts*.

g Prov. xxvi. 4.

"cruel and implacable Tyrant, — and in spite of her
 "meekness," She, "shall appear unmerciful, implacable,
 "ble, devilish, — in the Dress of an infernal Fury."

Not so : They constantly represent her as breathing
 nothing but Peace upon Earth and good will towards
 Men. They uniformly declare, that Religion is the only
 Remedy for all the miseries of poor Mortals : That she
 affords comforts in this life, and inspires hopes of a better,
 that alone are adequate to human wants, and sufficient
 to make us happy. That she raises the drooping
 Spirits of the Guilty, scatters each gloomy apprehension,
 exhilarates the afflicted mind with the most pleasing prospect
 of assured Pardon thro' the Redemption that is in
 Jesus. That

Soft Peace she brings wherever she arrives,
 Confers her comforts, as she forms our lives :
 Lays the rough paths of peevish nature even,
 And opens in each Breast a little Heaven.

And not only Religion, but the Author of it, they always
 represent as propitious to the Penitent Sinner. They
 constantly cry, that God willeth not that any should
 perish, but rather that all should come to Repentance
 and be saved. That God is Love : and in this was
 manifested the Love of God towards us, because that
 God sent his only-begotten Son into the World, *that we*
might live thro' him, being the *propitiation* for our Sins. That
 the Blessed Jesus was made Sin for us who knew
 no Sin.

A Substitute for Man he stood,
 Our Sins did expiate with his Blood :
 Appeased the Wrath of angry Heaven,
 And Dying — spoke the World forgiven !

2 Pet. iii. 9. 1 John. iv. 8, 9, 10. 1 Cor. v. ult.

On the other hand, when they have to deal with the impenitent, those who are hard-hearted and far from Righteousness, heavy laden with iniquity *u*: They knowing the terrors of the Lord *w*, the dangerous State of such Sinners, and yet the worth of their precious Souls, considering the dispensation committed unto them, and the strict account, as Watchmen *x*, that they must render to the great Shepherd and Bishop of Souls *y*: They think it their Duty by every possible means to awake them from their supineness; and as the grand Sanctions of the Law and Gospel, are Heaven and Hell, so by threatening the one, and promising the other as the Ambassadors of Christ *z*, they endeavour to *perswade* Men— if by any means they may gain some.

And farther, forasmuch as *carnal Professors* as well as profane abound, Persons who imagine honesty and the external acts of Piety and Devotion will carry them to Heaven, *without being born again* or saved by the washing of *Regeneration* and the *renewing of the Holy Ghost* *a*: They endeavour to convince them that Publicans and Harlots are often nearer the Kingdom of Heaven than them *b*, not because they are greater Sinners, far from it, but because the former are apt to *trust in their own Righteousness* as Israel of old did, and will not submit to Christ to save them freely *c*: whereas Publicans, Harlots, &c. when once convinced of their true State, and the danger attending it, and that Christ Jesus came into the World to save such Sinners,— They immediately cry out—

Dear Lord, if Mercy be in Heaven,

Let Mercy to my Soul be given;

I bring no other plea beside;

Lord, I am damn'd:—But Christ hath dyed!

u Isa. i. 4. *w* 2 Cor. v. 11. *x* Heb. xiii. 17. *y* 1 Pet. ii. 25. *z* 1 Cor. v. 20. *a* Job. iii. 3. 5. Tit. iii. 5. *b* Math. 21. 31. *c* Rom. x. 3. 4.

If this be your meaning, they willingly plead guilty! — At the same time appeal to the Scriptures, and the Consciences of their Adversaries, whether this be not to point out the Scriptural way to Salvation. But again, You say “ the Self-confident Men of this Generation, “ out of a most singular regard to Piety, have entirely “ kicked (Morality) out of the Scale of Religion.” No Sir, they only *restore it to its proper Place*, from which *you* and such as you have *removed it*. For full Proof of this, I refer my Reader to my Remarks upon the 17th Page of your Sermon. In the mean time, what do *you* mean by Morality? Goodness and good Works; or *trusting in them* for Justification and Salvation? If the latter let me ask, why do you confound things together, that ought always carefully to be distinguished? Is there no difference between a *thing* and *trusting in it*, no distinction between a thing, and the *abuse* of it?

Let me tell you freely, Sir, they *trust* in no good Works whatever: By so doing they would *frustrate the Grace of God*, the whole gospel Scheme of our Salvation; for if righteousness be by the Law then Christ is dead in vain *d.*

But on the other hand, if you mean that they kick goodness and good works out of the Scale of Religion, *abstracted from a vain confidence in them*, with equal Justice you might have asserted, that they kick the Sun out of the Solar System! No, Sir: They every where declare Morality, the love of God and our Neighbour, doing justly, loving Mercy, and walking humbly with our God *e.* to be of the essence of Religion; that there can be no Religion without it. Yea, that every Man who is in Christ a *new Creature f.* is *God's workmanship, created in Christ Jesus, unto good Works g.*

d Gal. ii. 21. *e* Mic. vii. 2. *f* 2 Cor. v. 17. *g* Eph. ii. 10.

Again

Again, you add, "verily the **SUBJECT MATTER**
 " of their declamation has a wonderful *tendency* to con-
 " vince the most obdurate heart, that this said morality
 " has nothing to do in the affairs of Religion, nor is *any*
 " *way conducive* to Man's *future Felicity*." This is e-
 qually as charitable and as true as the former. On the
 contrary, they constantly affirm that they which have be-
 lieved in God should be careful to maintain good Works
b. And that God is not unrighteous to forget our works
 and labour of Love, when we minister to the Saints;
 at the same Time they know that eternal Life is the
 GIFT of God through our Lord Jesus Christ *k.* They
 don't expect to purchase Heaven by their good deeds;
 no: Yet, they expect a Reward too; but then it is what
 you seem not to be acquainted with, namely a Reward
 of *Grace* but not of *Debt* *l.* So that in short, you either
 do not understand them, or what is worse, wilfully mis-
 represent them.

But again, you say, " they consign whole Legions of
 " Mortals to the deepest Pit of infernal Torment." —
 Here's *Charity* with a witness either in *you* or in *them*!
 But Sir how do they do this? By way of *warning*, defini-
 tive Sentence, or actual Execution? As to the last, tho' you
 are pretty bold, yet I think you are scarce daring enough
 to assert this, surely they do not anticipate the work of
 the Judge, and take it quite out of his Hands! And as
 to the second, you seem to congratulate yourself and
 your Brethren, that " these anticipating Heralds of tor-
 " ment," are not " entrusted with the high Office of
 " announcing absolutely our final Doom", so that by
 your own account you " MISERABLES" are out of
 danger of such " a melancholy Verdict" from them.
 Page 10.

† Tit. iii. 8. † Heb. vi. 10. † Rom. vi. 23. † Rom. ix. 28.

It remains then, that they can only *consign* them by way of *warning*,—and is not this *kind* in them to do so, rather than culpable? To warn the Wicked is certainly part of their duty: Yea, to denounce *Wo* unto the wicked, it shall be ill with him, for the reward of his hands shall be given him *m*. *Wo* unto them that rise up early in the Morning that they may follow strong Drink, that continue until Night till Wine enflame them! And the Harp and the Viol and Wine are in their Feasts, but they regard not the *Work of the Lord*, neither consider the *operations of his Hands*,—therefore Hell hath enlarged herself, and their glory, and their Multitude, and he that rejoiceth shall *descend into it n*. Here you see, are “ whole “ Legions consigned to the infernal Pit!” Yet not absolutely, for, if the Wicked forsake his way, and the unrighteous Man his thoughts, and return unto the Lord, he will have Mercy upon him, yea our God will *abundantly pardon o*. These modern Declaimers then, after all, only walk in the steps of the Prophets!

Once more, you think their Vanity also prompts them to be “ eminently distinguished,” in order to procure them their “ dear popularity, if not something more substantial.” But either you or them appear vastly out of the way of sound politics! You say, in order to gain them the “ flattering incense of popular Applause,” they paint Religion in the “ dress of an infernal Fury.”—But is this the way to gain their point? Or will kicking Morality out of the scale of Religion do it better for them? Or is dealing out damnation from the House of God, and consigning whole legions of poor Mortals to Hell, any better calculated for the purpose? Truly Sir, I think Goliath's Sword hath cut his own Head off: That your own Arguments sufficiently confute your Proposition.

Their Singularity consists in this, to be zealous for the

truth upon the Earth, to go with the *few* in the narrow way, at the same time earnestly to dissuade the Multitudes from doing evil, and thronging the downward road. They dare not sit down supinely in the Tavern, or at Home, &c. to carouse, saying, *Come I will fetch Wine, and we will fill ourselves with strong drink, and to morrow shall be as this day, and much more abundant* : No, no : Such Watchmen are blind, they are all ignorant, they are all dumb Dogs, they cannot bark, sleeping, lying down, loving to slumber *p* : Whereas their Business is, to cry aloud and spare not, to lift up their voices like Trumpets, to shew the People their Transgressions, and even Professors their Sins *q*. To warn the People that danger is at hand. — And then whether they will hear or forbear they have delivered their own Souls *r*,

The bounds I have prescribed myself, not permitting me to follow you any farther in your Tour thro' the "Province" of Censure, I shall dismiss the *black Catalogue* for the present, leaving it to your own leisure and most retired moments, to reconcile it with your "*amiable Catalogue*" in the third Page of your Performance.

The next thing worthy a Remark is this, Page 9. "In this serious mood it may not be amiss to ask, how we must obtain divine Favour ? The great Apostle of the Gentiles tells us that Charity will hide a multitude of Sins, and her influence more strongly recommends us to It than either Faith or Hope : But the infallible Zealots of this Century peremptorily deny it."

This Question and this Answer both merit our Attention. As to the Question, every one will allow that it is of the greatest moment : No less than upon what terms, Sinners, Rebels, may be reconciled unto God ? Here then, 1. Let it be noted, that he whole *Sin is covered* is

p Isa. lvi. 10. 11. 12. *q* Isa. lviii. 1. 2. *r* Ezek. xxxiii. 9.

bleſſed or happy ſ. 2. That it is God's work only to cover Sin ; but he being full of compaſſion, *forgave* their Iniquity *t.* *Heb.* is word for word, *He covered Iniquity* * . 3. That no other covering but *Chriſt* is appointed for this purpoſe ; therefore he is ſaid to be ſet up or appointed of God a *propitiation* or *propitiatorie u* †, that is *an instrument to cover our Sins*, juſt as the Mercy-ſeat in the Tabernacle covered the Ark *w.* And what or who but Chriſt can cover our Sins, *i. e.* atone for them, or placate offended Deity ? Is it poſſible Sir, that you could be ſo ignorant of the Scripture, as ever to imagine that Charity can cover our Sins from the ſight of God, or that his Juſtice ſhould ſo eaſily be reconciled to a World of Sinners ? But you may ſay, does not “ the “ great Apoſtle of the Gentiles” tell us ſo ? I anſwer no, not a word about it. In all his Epistles he tell us exactly the contrary. He tells us expreſſly, that ſuch a ſuppoſition would frustrate the whole Goſpel of Chriſt, and be moreover attended with this ſhocking abſurdity, *Chriſt's dying in vain x.*

Indeed Solomon tells us, hatred ſtirreth up ſtrifes ; but *love covereth all ſins x.* He muſt be loſt to all ſenſe and reaſon who ſees not, that Solomon is ſpeaking of ſocial love and friendſhip, in oppoſition to thoſe evil Tempers and Paſſions that but too often ſet the neareſt Friends at variance one with another. And the great Apoſtle of

* *Capbar* the Word here uſed, ſignifies *Texit, Operuit, oblinivit. Abſcondit ne videatur. Placavit, Reconciliavit.* It properly ſignifies to cover as with Pitch, Gen. 6. 14.

† The Greek Word here is *Ilasterion*, and ſignifies the propitiatorie or Mercy Seat properly, and is ſo rendered, in Hebrews ix. 5. *Proprie notat Instrumentum propitiationis, ſeu Placationis, ac proinde optime in Chriſtum quadrat, per quem Pater nobis placatus eſt. Piſcat* As the mercy ſeat covered the Ark, ſo Chriſt only can cover our Sins : And there is no other way of acceptance with God, but in the Beloved.

ſ *Pſa. xxxii. 1. Ibid. lxxviii. 38, & Rom. iii. 25 w Exod. xxx. 34*
 * *Gal. iii. ult. & Prov. x. 12,*

the Jews * (not of the Gentiles as our Author saith), St. Peter, exhorting the converted Jews to have fervent love among themselves, for love, says he, will *cover the multitude of Sins* a; making use of the wise Man's words as an Argument to enforce his Advice by. Now the Apostle never stood to inform them in what sense he used the Words, knowing that as he had exactly quoted them from Solomon, (according to the Hebrew Text), they could not possibly mistake his meaning any more than the *wise Man's*, which he knew they were well enough acquainted with. But I defy our Author or all the Men in the World to prove that Charity will so cover our Sins as that thereby Sinners may obtain the divine Favour, which was the point to be proved.

Once more, the Greek Word rendered Charity is *Agape*, and in 1 Cor. xiii. 3. is opposed to giving all our Goods to feed the Poor.—The Apostle Paul then supposes a Person may have so much *Charity* in our Author's sense, as to *give all his Goods* away, and yet *want that very thing* which St. Peter says will cover a multitude of Sins, viz. *Agape* or Love, how do you reconcile this? From all which and much more that might be said, it appears quite plain, That our Author both mistook his Apostle, and his meaning likewise, and what is still worse, pointed out a Road to Heaven to his Auditory that will never carry them thither.

As to Charity recommending "more strongly to the divine Favour" than either Faith or Hope as you tell us, it is certainly a mistake. For neither Faith, Hope, nor Charity can recommend us to the divine favour, It is only

* Is it not surprising that our Author in his *Errata* did not correct this? Does it not intimate that he is but little conversant with his Bible? But *one Text* adduced to prove so important a point, and neither know its meaning, nor by what Apostle written! O for shame, Search the Scriptures. a 1 Pet. iv. 8.

Christ Jesus can do that. That Charity or Love is in some sense superior to Faith and Hope is certain *b*; as it is *more useful in social Life*, which is the Apostle's meaning. But as to obtaining the divine Favour, the *promise* is made to Faith and not to Love as you may see *c*, so that here again you are in the wrong. And tho' it be true, that the merciful shall obtain Mercy, yet it is not for the sake of a few acts of Mercy, for the promise is made to the *Habit*, and not to the *Act* barely. The Goats at the left hand no doubt had done many merciful Acts, which the Judge himself never contradicted *d*: Yet they did not do them out of love to Christ, and you know the consequence. Yea, should a Man give all his Goods to feed the Poor—and not have Love it profiteth nothing *e*. Alas! alas! Sir, and is this all you had to offer upon a point of no less consequence than how we may obtain the divine Favour! However, it is hence very evident, that you might easily have spared all you have said in the 10th and 11th Pages of your Performance, as the whole is founded upon a sandy bottom, which the intelligent Reader will easily observe.

You tell us, Page 11th. That the Judge “promises” to place the Benevolence we shew to a *fellow creature* “to his own Account”. This is another mistake: The Judge promises it *only* to those who are benevolent to any one of his Brethren *f*. Now every Person under Heaven is “a *fellow creature*”, but all Persons are not Christ's Brethren, no; the Goats were not,—and indeed none are but they who do the Will of his heavenly Father *g*. Hence therefore it is plain, we should rightly understand “the plain and positive promises of the Author of our Faith,” before we venture to *rely* upon them, lest we

b 1 Cor. xiii. ult. *c* Rom. iv. 14. 15. 16. *d* Math. xxv. 44. 45.
e 1 Cor. xiii. 3. *f* Math. xxv. 40. 45. *g* Mark iii. 35.

rely upon our *own understanding* *b*, instead of his Word. How many thus easily deceive their own Souls ! In all things of this kind the Judge will much more regard the temper and state of the donor, and the *motives* and *ends* which influence all his Actions, than the Actions themselves, witness, among others, the Widow's mite *b*.

You ask, " can we suppose the God of Mercy—has " created his rational Subjects for eternal misery ? " I answer, 1. Who do you mean by *rational Subjects* ? Such as serve God sincerely, and with all their heart and soul *i*, and that from Gospel principles, such as Faith, Hope, Love ? It so, who ever dreamed *such* would be eternally miserable ? If you mean what you elsewhere call (Page 18.) " Human Creation", all Mankind, I answer, 2. God never created any Man on *purpose* to make him miserable : But it follows not, therefore none will never be so ; no : God is love, and taketh no pleasure in the death of Sinners, He says, *Walk in my ways, and ye shall find Rest unto your Souls* ; but they say, **WE WILL NOT WALK THEREIN** *k*. Therefore they are miserable to all *Eternity*. Can you believe this, does your Charity allow you to think it possible ? You proceed, Page 11. 12. " Shall the bountiful the compassionate, &c. hear " at the Tribunal of God those heart-piercing words, go " ye cursed into everlasting Fire,—*merely* because he " could not give Credit to a Doctrine his Reason disal- " lowed,—Nor boast of any supernatural Influences, " —of Inspiration—Jesus Christ the Saviour of the " World has given us better hopes."

But I ask where ? 1. Has not Jesus Christ expressly said, ye must be Born again, Born of Water and the Spirit / ? Now can you be Born again, Born of the Spirit, without " any supernatural Influences" ? Can there be

b Prov. iii. 5. *b* Mark xii. 41. 44. *i* Deut. x. 12. *k* Jer. vi. 16.
i John iii. 3. 5.

an effect without a cause? Or can you go to Heaven without being Born again? As to the former, is it not *absurd*? As to the latter, does the Saviour of the World contradict himself? But

2. The *Fruit of the Spirit* is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance *m*. Now whither side of the *Alternative* will you take? Either to go to Heaven without any of these Fruits, or to get these Fruits without "any supernatural influences"? Or will you contradict the Apostle, and deny them to be *Fruits of the Spirit*? Alas! Sir, I pity you. It is not all the Logic, nor even Sophistry that you are Master of, will extricate you out of this dilemma.

As to Doctrines that Reason disallow, if you mean no other than that of "Salvation by Faith without Works", we are agreed here:—None will go to Hell *meerly* for disbelieving that: It is not true: It is contrary to Scripture as well as Reason: Of which more below. But the Doctrine of *Inspiration* is one thing, of Salvation by Faith without Works is another: To disbelieve the former is highly culpable, if not damnable; to disbelieve the latter is commendable.

Once more, the use of Reason in matters of Religion is very great; yet there are many things that are the proper objects of Faith, that Reason cannot comprehend, but is no less our Duty to believe notwithstanding: Such are most if not all matters of *pure Revelation*: And whether Reason do or do not disallow them, He that believeth not shall be damned *n*. If our Reason disallowing a Doctrine to be true, because it appears not to be so to it, would be a real excuse before God for unbelief, there is not perhaps an Infidel in the World need be under any great apprehensions: *Spinoza* himself

m Gal. v. 22. 23. *n* Mark xvi. 16.

might have little to fear, for did not his Reason disallow the Mosaic account of the Creation, which made him invent such a shocking Hypothesis? Yet that account is properly a matter of Faith *o*, and not of Science. The same holds true of a multitude of other Revealed Truths, which yet because they are *Spiritual things*, they are foolishness to the *Natural Man p*: such is that of the *New-birth*, and *Inspiration*, John Chap. iii. 3, 8. Which like the Wind in its *effects* is obvious to our Senses, but in its *causes* escapes our strictest researches.

I intirely agree with you, Page 12th. "That the *Spirit of Controversy*—Should seldom be introduced into a Place of religious Worship," and that for the reason you urge, *viz.* lest "Preaching the Gospel to the Poor" should be neglected. For to *Preach the Gospel* is certainly the chief Business in the Pulpit.

But then there are several things here worth noting: the first is, that we rightly understand what the Gospel of Christ is, before we undertake to Preach it. And I am sorry to say it, tho' Truth and Justice to both your Readers and mine oblige me, that you seem to be very little conversant with the Subject, if we may judge by the Specimen your Sermon affords us. Second, The Gospel is the Power of God unto Salvation to every one that believeth *q*: it is Righteousness, Peace, and Joy in the Holy Ghost, *r*, and therefore will make Men happy and bring them to Heaven, if persevered in: but neither of these can be said of the Charity you mention, and therefore, Third, We should beware how we preach a part, and but a *small part* for the whole of the Gospel, which is certainly the case with you in this Instance. Charity, even if perfect, is but *one branch* of Morality *s*, and

o Heb. xi. 3. *p* 1 Cor. ii. 14. *q* Rom. i. 16. *r* Rom. xiv. 17.

s Peccatum est, cum Charitas minor est quam debet. Aug.

Morality itself is but *one part* of the Gospel. But fourth, To rely upon Charity to cover the multitude of our Sins instead of Christ, and to urge it as the only way to “ obtain the Divine Favour” as you have done, is not to Preach the *Gospel of Christ*, but *another Gospel*: concerning which you may consult the Apostle *s*. These things being considered, it is scarcely a matter of doubt with me, but that you may, among other things, be mistaken with regard to the “ Spirit of Controversy” with which you say your Hearers “ have of late been so amply indulged”: Charity constrains me to hope that it is a laudable endeavour, earnestly to contend for the Faith, which was once delivered unto the Saints *t*; and can your Charity or Reason *prove* the contrary.

Pag. 12. 13, You tell us, “ The Doctrine of *Salvation* absolutely without Works is a Doctrine of so absurd a nature, that Reason never can subscribe to it, “ and Reason is the foundation of Religion, yet why *t* “ — why! because she is convinced, that Christ Jesus “ has no otherwise saved us, than that he has put it in “ our power to save ourselves.” Here observe,

1. Justification is one Thing, Salvation is another. All Orthodox Protestants maintain *Justification* absolutely without Works, and the Church of England as clear as any. See the 11th Article, and the Homily of *Justification by Faith*. But neither the Church of England, nor any Protestant Church I know of, maintains Salvation absolutely without Works, except in regard to Infants and Idiots, &c. See the Homily on *Salvation by Faith and good Works*. All allow that we are God’s Workmanship created in Christ Jesus unto good Works *u*; which are indeed the Paths of Duty, the way, as St. Augustine says,

t Gal. i. 6, 10, comp. Ibid. ii. 16. ad ult. *t* Jud. ver. 3. *u* Eph. ii. 10.

by which God brings us to the promised End*: Neverthe-
 less, they merit nothing; they are no *proper Cause* of our
 Salvation, only *Causa sine qua non*; yet after we have
 done all we still are but unprofitable Servants. 'Tis true,
 their *purity* constitutes the *narrow way*, and in them
 we must walk: For as *St. Bernard* said, they are the
 presages of future Happiness, the *way to the Kingdom*, but
 not the *Cause* of our reigning in it †. Merit is exploded
 by all Protestants; and if your Reason cannot give credit
 to the Doctrine of Salvation absolutely without the *merit*
of Works, it just quadrates with the *Doctors of Trent*.
 You add, "and Reason is the foundation of Religion."
 Agreed: If you mean that there can be no Religion but
 in rational Creatures; or that Religion is *consistent* with
 right Reason so far as it reaches, and doubtless in its ut-
 most dimensions, could our Reason comprehend them.
 But if you mean that Religion is built upon human Rea-
 son as its proper Foundation, you greatly err. For the
Logos w, Word or Christ of God, is the only Foundation
 laid in Zion x, on which to build the weight of our Sal-
 vation upon. You go on to inform us, "that Christ Jesus
 " has no otherwise saved us, than that he has put it in
 " our Power to save ourselves". Was this ambiguous
 proposition inserted here to instruct or perplex? Is it not
 a little "tinged with the Rust of obscurity" think you?
 However, let us endeavour to state the Subject a little
 more at large. And

I. It is granted, that Man is not a meer Machine, an
 inert engine: if he was he could not be capable of either

* Via qua nos perducturus est ad finem illum quem promissit, Aug.
 in Psal. cix.

† Futuræ felicitatis presagia, via regni, non causa regnandi, Bern.
 de gratia & lib. arbitr. in finem.

w Joh. i. 1. x Isa. xxviii. 16. 1 Cor. iii. 11.

Virtue or Vice, Rewards or Punishments ; in a Word, a rational or accountable Creature. 2. That therefore he is endowed with such *powers* and placed in such *connexions* and *circumstances*, that by a right or wrong use and improvement or neglect of which, it may be said in *some sense*, that he is capable of saving or destroying his own Soul. Yet so admirably Tempered is the *Scripture plan* of human Redemption with our human condition, that all the glory of our Salvation redounds to God ; and all the blame of our Perdition wholly to ourselves.

Nevertheless, if we abstract the human Powers and Faculties from the *connexions* and *circumstances* in which Providence of his great goodness hath placed us, I may venture to affirm, that such is our condition by the fall of Adam, that considered simply as left in that State, we have no Power or Ability whatever, to perform any thing strictly and morally good. But then, we should never forget, that *no Man under Heaven* was ever left in that destitute and forlorn condition. No: he is placed in such *connexions* and *circumstances* under the second Adam Christ Jesus, that he is far from being either *helpless* or *hopeless*. My limits will not permit me to pursue the Subject : Yet, I shall point out *a few* of those *connexions* and *circumstances*, in which infinite Goodness hath placed us. And

1. Jesus Christ, the second Adam, stands related in *some Sense* unto all Mankind as a second Head.

2. By virtue of this *relation*, he communicates as he sees good, to some one, to others two, and to the rest five Talents for their improvement, but unto every Man more or less.

3. These Talents signify and include, all the various and different degrees of *natural Powers* ; all the various and different *Operations* of *preventing Grace* ; all the different *circumstances* and *relations* in which we are come into

into, and continue in the World, by the appointment of divine Providence.

4. The grand Rule is this, that, as all the above, and all that they include, is at the Sovereign disposal of an all-wise and all-gracious God, so to him that hath (improved) his Talent or Talents, shall be *given* more abundantly : but from him that hath not (improved) shall be taken away, even that which he hath, or had to improve with. It follows then, that

He is therefore in the hands of a gracious God and his Providence; of a merciful Redeemer who died for him; accompanied with and followed by the strivings and assistances of the blessed Spirit; the Books of Creation, or Revelation, or both, open before him, and Reason and Conscience interwoven in his very make.

These things well understood, duly considered, and all that they *suppose* and *imply*, with every fair *deduction* that will follow from them, I may venture to subscribe to the ambiguous proposition; and at the same time boldly to affirm, that the Salvation of the Righteous is *of the Lord*, and the Perdition of the Wicked *of themselves*.

To carry the Subject to its natural length, and produce the Reasons or Proofs upon which it is founded, would require a Volume of no ordinary Size; at present shall, therefore, dismiss the Subject, and hasten to what remains.

You proceed, Page 13. " Yet this Doctrine" (that Morality hath nothing to do in the affairs of Religion,) " was entertained by the Profelytes of Christianity in the Apostolic Age" — How Sir? by the Profelytes indefinitely, what by all the Profelytes in general, as your Words imply? Here is an instance of great inattention, great inaccuracy, or else of wonderful Charity! Surely

Sir, the Primitive Profelytes * have as much Reason to thank you for the Character you have given them, as the Modern Declaimers have ! But are you not mistaken ? Instead of Profelytes did you not mean *Apostates* or *Heretics* ? Or do you as Celsus in Origen, or as the Heathen in Minutius Fælix, namely confound Profelytes and Apostates and lump them together ?

As to what you say concerning the Epistle to the Romans, &c. in the remaining part of this, and the two following Pages, sufficient light will be thrown upon it, when we come to consider your "second view of the " Doctrine of our Apostles" in the 17th Page. You tell us, Page 16. " Here is a darling Pillar of this mystic " Doctrine—the 11th Article of our Church." The 11th Article was purposely designed by the Compilers to establish *St. Paul's* notion of Justification : and that this was by no means contradictory to *St. James's*, I doubt not soon to make evident. So that any Person may be attached to that Article without the inconvenience of giving up *St. James's* Epistle or the Four Evangelists. As to " Popish Supererrogation," it seems by no means to be calculated against, as the 14th Article designedly was : but against the Doctors of Trent, Bellarmine, &c. who strenuously maintained that we are Justified by Works *proceeding from Grace and Faith* † : against which, as it was evidently calculated, so it is so excellently worded, that it is impossible to mend it. By the bye, it may not be amiss to observe, that your notion of Faith being put for the " complex of all Christianity," exactly agrees with that Popish notion, so justly con-

* In Dr. Cave's Primitive Christianity, the English Reader will find a very different Account of these Profelytes.

† Our Justification Bellarmine, after the Trent Doctors, expressly ascribes *Operibus bonis quæ fiunt ex gratia et fide*, to good Works which are done by Grace and by Faith, Bellarm. Justif. Lib. 1, Cap. 19.

demned

demned in that Article, and in the Homily upon the same Subject. It is therefore no wonder you should judge it to be "unhappily worded," as it equally militates against your notion and theirs. They therefore who "dexterously pervert the meaning of this Article," are such as you, who apply it to confute what it was never intended.

We shall now proceed to your "second view of the "Doctrine of our Apostles." And here observe (1.) Rightly to understand the Subject, it is necessary to enquire into the true meaning of the terms. The genuine Sense of the Words rendered *to justify* in the New Testament, can only be discovered from the Septuagint's translation: and therefore can bear no other meaning than the Hebrew Word unto which they answer: and both have several Significations. The Hebrew Word *Tzadak*, and there is no other rendered to *Justify*, in its several Conjugations, bears seven different meanings; but it is in the third Conjugation termed *Hiphil*, where it is so rendered.

This is the work of a Judge, whose proper Office is to justify the Righteous, and condemn the Wicked *a*, hence Absalom wished, O that I were made a Judge in the Land, that every Man that has any Suit or Cause, might come to me, and I would Judge him, or *Justify him b*.

This properly includes two Things, 1. To acquit or pardon, by which also we are *accounted* Just, and this is opposed to Condemnation. In this Sense the Word is used, Isa. liii. 11. And elsewhere in the Old Testament: and thus we are told in the New, that God forgives the Sins that are *past c*, freely *†* by his Grace, through

a Deut. xxv. 1. *b* 2 Sam. xv. 4. Heb. & Sept. *c* Rom. iii. 25. 4. 7.

† Gratis quia nihil operantes, nec vicem reddentes sola fide iustificati sunt dono Dei, Ambros. in Rom. iii.

the Redemption that is in Jesus Christ; *d.* Whose Blood is the *Lutron* or *Price* of our Redemption *e.* Where note, Grace or good-will alone in God could not Justify or Save us, (as this would have precluded the necessity of such a Ransom, seeing infinite Wisdom always brings about it's *ends* by the easiest *means*;) for Law and Justice condemned us: we are therefore said to be Justified by his Blood *f.* and told that God is just and yet the justifier of him that believeth in Jesus *g.* This believing is with the Heart unto Righteousness *h.* and it is only through Grace we can thus Believe *i.* as being of Divine operation *k.*

This Faith is opposed to the Law of Works *l.* which nevertheless is Holy, Just, and Good *m.* and consequently Moral. It follows then, in *St. Paul's* sense, that we cannot be Justified by Works or Morality, seeing we are Justified by Faith, and that Faith and Works are opposed to each other. Again, this Justification by Faith takes place the moment a Person believes in Jesus *n.* For he that believeth is not condemned *o.* that is, he is Justified, as is clear from those Words, by him all that believe are *Justified* from all things *p.* as also from the case of Abraham, and all those mentioned in Rom. iv. 5, 12, whose Iniquities are forgiven and whose Sins are covered.

But, 2. To Justify means not only to pardon and forgive Sins properly, by which means we are Accounted or Imputed Righteous; which is the case with all that are so forgiven, but the Hebrew Word *Hitzdik*, and the Greek Word *Dicaion* &c. both signify to *Approve, Declare, or Pronounce* a Person just or innocent *before Men*, who are already accounted so before God.

d Rom. iii. 24. *e* Mat. xx. 28. *f* Rom. v. 9. *g* *ibid* iii. 26. *h* *ibid.* x. 10. *i* Acts xviii. 27. *k* Col. ii. 13. *l* Rom. iii. 27. *m* *ibid.* vii. 12. *n* Rom. iii. 26. *o* Joh. iii. 18. *p* Acts xiii. 39.

And 1. For the Hebrew Word *Hitzdik*, it signifies he hath Justified, he hath pronounced Just, * &c. And in Psalm lxxxii. 3. this Word, as also the Chaldee and Syriac *Tzedak* in the Conjugation *Aphal*, answering to the Hebrew *Hipbil*, it signifies the same thing †.

It bears the same sense in Deut. xxv. 1. Job xxvii. 5. Prov. xvii. 15. Isai. v. 23. and often elsewhere, as is plain to every Reader. And not only the Hebrew, but 2. The Greek Words in the New Testament signify the same thing, as in Luke xvi. 15. ye are they which justify yourselves *before Men*, that is, declare yourselves to be just. Luke x. xxix. But he willing to justify himself, &c. ‡. Also Rom. iv. 5. *Justifieth the ungodly* †. The same sense it bears in Math. xi. 19, and xii. 37. also Luke vii. 29, 35. Rom. iii. 4. 1 Tim. iii. 16. In all which places the Word Justify evidently means, not to Pardon and forgive, seeing it is applied to God, to Christ, to Wisdom, &c. as in the places above-mentioned, but to pronounce or declare, vindicate, approve, and manifest a Person to be Righteous. In this sense and in this only is the Word used by St. James. The Sum is this, and from hence it is plain, that to Justify bears two very different meanings both in the Old and New Testament; namely 1. To Pardon and forgive Sin in a proper sense for Christ's sake, thro' Faith in him; and so account or impute us Righteous before God. 2. To pronounce or proclaim, evidence or approve, a Person to be Righteous outwardly *before Men*, who before in reality, (one or two instances excepted,) were accounted

* *Justificavit, justum pronunciavit* &c. Buxt. Lex. in verb. *Tzedak*.

† Vid. Lexic. Syro-Chald. M. Guid. Fabric. in verb. *Tzedak*.

‡ *Ille autem volens Justificare se, hoc est, volens ostendere se justum esse.*

† *Qui Justificat impium, hoc est, qui Justum pronuntiat Hominem naturā impium.* Georg. Pater Lex. in verb. *Dicaioo*.

such in the sight of God. 2. The Word *Works* also bears a very different sense as used by the two Apostles. For 1. St. James speaks of Works that proceed from, and are the Fruits of Faith, and therefore may be termed *Evangelical Obedience*. When he says Abraham our Father was justified by Works *q*, it was the great Work of Offering up his Son upon the Altar that he meant: which Transaction was above thirty Years after he was justified by Faith *r*, consequently this great Work *proceeded from his Faith*, and even made it perfect *s*.

2. They are Works which evidence and discover Faith: and therefore suppose it's *prior existence* in the subject: *shew me thy Faith without thy Works*, and I will *shew thee my Faith by my Works*.

3. As they are therefore evangelical Works proceeding from, and evidencing true Faith, so they are Works that spring from Love *w*, Works of Charity, Works of Mercy *x*, such as giving those Things that are needful to the bodies of Brethren and Sisters; who are naked and destitute of daily Food *y*.

On the other hand, the Works which St. Paul means are evidently Works of the Law under the mosaical dispensation, such as Israel went about to establish their own Righteousness by *z*, at the same time that they rejected Christ and stumbled at him *a*, and would not submit to be justified by him *b*.

Works opposed to, and therefore inconsistent with the Law of Faith *c*, in the matter of our Justification before God.

These Things being duly considered, it is an easy

q James ii. 21. *r* Comps. Gen. xv. 6. with the xxii. 10. 12. *s* James ii. 22. *w* James ii. 8. *x* *ibid* ii. 13. *y* *ibid* ii. 15, 16. *z* Rom. x. 3. *a* *ibid* 12. 31. 32. *b* *ibid* x. 3. *c* *ibid* iii. 27.

matter from hence to shew, 1. How we may obtain the divine Favour, namely, by the Grace or good will of God, by which he sent his Son to be a propitiation for our Sins, that he might be just, and yet the justifier of him that believeth in Jesus: By which Faith alone we are justified, and so become his Children *d*. And indeed there is no other way of acceptance with God but in the Beloved *e*.

2. From the above Scriptural account of Justification and good Works, it is equally easy to reconcile the two Apostles: St. Paul says, that we are justified by Faith without the deeds of the Law *f*. But then by being Justified he only means having our past Sins forgiven *g*, and our Persons accounted righteous by Faith, as in the case of Abraham who was thus justified simply by believing *h*, and who also stands the Pattern in the matter of Justification, of all who ever after him truly believe *i*; and this Justification is the beginning or first commencement of a justified State, before there is time to discover the genuineness of Faith by Works, as in the case of the Jaylor *k*, and the three thousand, Acts ii. 41. 44. 28. And when he says that this Justification is without the deeds of the Law, he means chiefly those deeds performed antecedently to our Justification, namely such as those whom he disputed against, expected to be justified by doing.

Yet he also excludes Evangelical Works from his notion of Justification *l*, as including therein only Pardon and acceptance with God, according to the first

d Rom. viii. 15. 16. *e* Eph. i. 6. *f* Rom. iii. 28. *g* *ibid* iii. 25. *h* *ibid* iv. 13. *i* *ibid* iv. 23. 24. *k* Acts xvi. 34.

l Bona Opera non præcedunt justificandum sed sequuntur justificationem, August. And even Ballarmin himself confesses, Justificari gratia, est justificari sine merito, sine operibus, de Justif. Lib. i. Cap. 21.

sense of the Words *Hitzdik and Dicaioun to Justify*, already manifested. Moreover, he confines his notion of Justification to the first moment of our believing, but by no means takes in the whole term of our justified State, extending from thence even to our Death, supposing we persevere through Grace.

Had he included this, his notion had been intirely inconsistent with St. James's, and they would have effectually contradicted each other.

But of this he speaks not a Word, as being nothing to his purpose, which was to shew the *manner and terms* of our acceptance with God, not the *Fruits following therefrom*: On the other hand, the Apostle James never attempted to shew the Terms of our acceptance in the place under consideration, but of our *continuance therein*, and of the Fruits and Effects which ought to follow. And therefore he speaks only of that Justification before Men, in a *declarative* sense before explained. In short, the Apostle Paul, speaks of that Justification before God which Abraham obtained when he believed and it was accounted to him for Righteousness, and which all obtain who believe as he did: but the Apostle James, of that Justification *before Men*, which Abraham evidenced by his Works when he had been many Years in a justified State, and which all the Sons of Abraham must do, walking in the steps of his Faith, to evidence the same thing. And now,

3. It is easy to discover your Error, as well as that of Bishop Burnet in his Exposition of the 13th Article, from whom you seem to have borrowed your notion, as you use his very terms, and who I suppose you mean principally by "the Learned," Page 17.

The Bishop seemed to be at a loss to reconcile the two Apostles, without supposing that St. Paul used the term Faith for the "Complex of all Christianity." But does

Does not such a notion appear sufficiently absurd from the Series of the Apostles reasoning itself? does it not preclude the very possibility of those Objections, of making void the Law &c, and of supposing that Grace may abound *p*? For if Faith be put for the "complex of all Christianity," both those Objections and the Answers given to them are meer nullities, and consequently a great deal of the Apostle's reasoning stands for nothing.

I shall now conclude with a Remark or two upon your account of *Inspiration*, Page 19. 20. You say, "if it makes Men poor in Spirit—meek—&c. 'tis an Inspiration devoutly to be wished" &c. And is it possible, think you, that it should make Men otherwise? It seems you do: for thus you add, "but if it makes them vain—presumptuous—&c. Far be it from us;—we will not desire it." True: *if it does thus* &c. But is it not Blasphemy to suppose it? And what other is your Supposition? Observe, you are not enquiring how *Enthusiasm*, but "how *Inspiration* shews itself NOW. Page 19." Not what *deluded*, but *inspired* People are. Is it not plain then, that you suppose it may produce effects horrid to think of? else why did you make your Suppositions? And why did you not plainly assert its reality, according to your Proposal, and discover "how it shews itself Now"? If there be any, will it not shew itself in effects such as you mention, Page 19? but if there be none, why did you undertake to enquire any thing about it? Can a *non entity* shew itself or its effects? Either therefore your undertaking was absurd, or your Supposition blasphemous.

And now Sir, having overturned the *foundation* of your Hypothesis, and nothing being left to ground your illiberal reflections upon, I leave you to defend them, or suffer them to sink into oblivion by their own weight, or stand to Grace your Pages as a Monument of your Candour and Charity, while I take my leave of your Performance, heartily praying that the Blood of Christ may purge our Consciences from dead Works, that we may serve the living God, Heb. ix. 14. For then, and then only can we "carry a Conscience void of Offence to the great Tribunal, and without awful apprehensions commit ourselves, and the issues of our Salvation, to the Regards of infinite Goodness."

Rom. iii. 31. *p* Ibid. vi. 1. 15.

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F I N I S.

N. B. The Press being exceedingly busy, is the reason why these Remarks did not appear sooner.

Errata. Title Page, Line 11, for Empli read Empti. Page 7 line 22 for require read requires. Ibid. Note g lxiii read lxi. Page 19, Note n, for Gal. iii. read ii. Page 23. Line 7, for whither read whether. Ibid. Line 14, for disallow read disallows.

